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This cautious criticism and economy of exegetical detail on the part of the editor mark the writers of the other contributions to the work. Professor Beer's introduction to Enoch, for example, though brief, is a valuable addition to the recent discussions upon the literary characteristics of the book. His analysis is in the main lines that of other editors, but he carries his critical division somewhat farther than Charles and Schürer. In his dating of the book, also, he propounds no radical theories. Its earliest part (chaps. 92; 93: 1-14; 91: 12-17) he holds was written before 167 B. C.; chaps. 85-90, about 135-105 B. C. The important section, chaps. 37-69, with practically all recent critics of first rank, he dates prior to 64 B. C. At the same time he refuses to accept Bousset's suggestion that the references to the Son of man are Christian interpolations. The Enoch literature was collected into the book, he holds, in northern Palestine between 60 and 70 B. C.

Of the other contributions to the work it is not possible to speak, but attention should perhaps be called to the notes of Professor Kittel upon the Psalms of Solomon as models of accuracy and condensation.

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DAS PASSAH-MAZZOTH-FEST nach seinem Ursprunge, seiner Bedeutung und seiner innerpentateuchischen Entwicklung im Zusammenhange mit der israelitischen Kultusgeschichte. Von RUDOLF SCHAEFER. Gütersloh: C. Bertelsmann, 1900. Pp. vii + 348. M. 5.60.

THE usual conclusions of higher criticism are assumed by the author as a working hypothesis, with the object, not only of writing a history of the passover in Old Testament times, but also of ascertaining to what extent this history confirms the conclusions assumed at the beginning. The passover, it is decided, originated at the exodus by changes in an ancient Semitic feast, of which traces have been found in Babylonian literature. In meaning it was a memorial of the exodus, a pilgrimage feast to be observed at the central sanctuary, and an expression of fellowship between Yahweh and his people. The modern view, that the later passover was a combination of two feasts, the passover, פסח, pre-Mosaic, and the feast of unleavened bread, מצות, borrowed from the Canaanites, is explicitly rejected. The development in the different documents is regarded as coming largely from the codification of the original directions of Moses. The final

result in reference to pentateuchal criticism is that the usual chronological succession of documents is accepted, but in most cases with earlier dates. A large part of the material is regarded as older than the literary form, much of it being actually Mosaic.

The book is comprehensive, thorough, and instructive. Occasionally it might have been improved by condensation and omissions, and sometimes the reasoning is rather strained. But ordinarily the argument is careful and discriminating, and the probabilities are usually in favor of the author's conclusions. The fact that, while the author uses the methods of higher criticism, he opposes some of the extreme views often associated with it, gives this book great value in reference to the pentateuchal problem.

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A HISTORY OF THE JEWISH PEOPLE DURING THE MACCABEAN AND ROMAN PERIODS (including New Testament Times). By JAMES STEVENSON RIGGS, D.D. ("Historical Series for Bible Students.") New York: Scribner, 1900. Pp. xxi + 317. \$1.25.

PROFESSOR RIGGS has given us a very readable and comprehensive account of the highly important period of which he treats. The volume falls into two parts, the Maccabean period and the Roman period, each of which is preceded by a brief sketch of the sources at the disposal of the historian. This sketch does not attempt much critical examination of the sources, however, and one is led occasionally to regret this lack in the author's treatment of those persons and movements our knowledge of which depends upon the testimony of ancient enemies. An illustration of this may very fairly be found in Professor Riggs' treatment of the reign of Alexander Jannæus. Practically all we know of this king comes to us through Josephus, who, as a Pharisee, has given us a very unfavorable picture. It is not difficult, however, to interpret the facts buried in his gossip account in a way which, despite all allowance for one's own personal equation, makes Alexander's reign a period of the first importance in Jewish constitutional development. Perhaps a general criticism to be passed upon Professor Riggs' work is here suggested: while he has used sources as well as modern authorities, he seems to have handled them as an expositor rather than as a critical historian.

But when we have said this, we have said about all there is to be